

FOR ZION'S HERALD.
MEETINGS OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

MR. EDITOR—The Massachusetts Anti-Slavery Society held the meetings in connection with their Fifth Anniversary in this city, on Wednesday, Thursday and Friday last. On Wednesday evening, the Hall of the Representatives was opened for the Society, by the vote of the delegation from the country, those of the city opposing it. A meeting was also held on Friday, at No. 46 Washington street. During the remainder of the time, a large room over the stables in the rear of the Marlborough Hotel was occupied as the "Cradle of Liberty." This has fact may seem perhaps, as one rather humiliating, but it will cease to be so considered, when it is recollect that the blame rests not on abolitionists, but on those who held the keys of halls and churches, and refused to open them; that the place of assembling did not take from the numbers or moral worth of the audience, and that our Saviour, the greatest blessing the earth ever received, was born there.

The Report which was read on Wednesday morning, showed that the Society was in a most prosperous condition, and that the cause of abolition has fast been gaining ground for a year past. It was resolved to send a copy to each Governor in the Union.

The principal speakers at the different meetings, were Rev. Messrs. Scott, Norton, May, Root, Russell, Grosvenor, Fitch, Ellis, Gray, Loring, Esq., the eloquent and successful advocate for freedom in the case of Mrs. Anna Dresser, some time since lynched at Nashville, Tenn., and, last, though not least, Mr. Johnson, a colored man, of Boston.

The addresses of all were good; the last two to me extremely interesting. That of Mr. Dresser, was principally a narration of the circumstances connected with that shameful outrage of all the principles of right, righteousness and liberty, his being lynched at Nashville. He was formally a student of *Lane Seminary*, but left with others, when the gag-law was passed in that Institution, and to recruit his funds, took a lot of Contingent Bibles and travelled through Kentucky, and to Nashville, for the purpose of selling them. To fill the vacancy in his trunks, he stuffed them with newspapers and pamphlets, and among others, there were a few of the abolition stamp. The first Sabbath after his arrival at Nashville, he went to the Presbyterian church, and partook the sacrament of our Lord's supper, little thinking that seven ruling Elders of that church would be on the Lynch Committee, and that the very one from whose hands he received the tokens of a Saviour's love would hold his clothes while he was whipped in the public square, in less than three weeks after. Yet such was the fact.—Soon after this, he took his carriage to be mended, and while conversing with the mechanic one day, a remark was made, which induced the men in the shop to search the carriage, and they found a few Anti-Slavery documents in the box. This was noise, and the excitement broke out. Seeing how matters stood, he locked up the remaining pamphlets, &c., in his trunk, which was seized without authority by the Mayor a few days later, while he was at a Camp Meeting. He was taken at the meeting, and brought back to the city. He was then hurried to the Court House, which he found crowded to overflowing. His trunk was searched, and he underwent a long examination, at the end of which he was condemned to receive twenty lashes and leave the State in twenty-four hours. This was not as much as was wished to inflict; some were for two hundred lashes, and some for taking life away.

His journal which was written principally in short hand, was closely scrutinized by one of his tried, who observed, that "it could not be read, but was evidently very hostile to slavery." When he arrived at the Square, some one whom he did not know, pronounced him a slave, and he was tried to make his case as tolerable as possible all along) said him from the mob, and hurried him to the Hotel, and such was his influence, that in ten minutes he dispersed the crowd. Soon after, a stranger came in; disguised him, and took him to his own house. This stranger's wife and sister, with streaming eyes, met him at the door, grasped his hand, and bade him welcome. "It will not be safe for me to stay here; the mob will pull down the house over your heads," said Dresser. "Let them pull it down," said the noble hearted woman; "but while it stands, it shall be a refuge for you." By the help of this gentleman, he escaped his pursuers, and made his way from the State the next day. The name of that philanthropist ought to be engraven on pillars of brass. Write it in capitals.—*SETH C. EARLE*. Ministers of the altar of Jesus, and officers of the church of God, could Lynch him, and one of their number, like Saul of Tarsus on a similar occasion, hold his clothes; while *Seth C. Earle*, reputed an Infidel, the great Samaritan, who helped another that had fallen among thieves, came to his relief. The blessing of God be on him, and on his noble wife and sister. The lynching of Amos Dresser will do more for Abolitionism in one year, than all the Lynch Committees in the Union can undo in a century.

The speech of Mr. Johnson was full of path from first to last; but such was its length, that little of it can be given here. He is native of Africa, and was born on the river Gambia. When a boy, he was stolen and brought to this enlightened healthland, as he termed it. He told of the hospitality of the Africans, the sufferings of American slaves, and of his own bondage and affliction. One of his first owners was, as he called him, Commodore Bowen of Providence, who was the first white man he ever saw. Bowen was kind to him; but his nephew, to whom he was left at the uncle's death, was not; and even whipped him for eating a piece of bread and meat on the road, when he had not been allowed opportunity to eat elsewhere for some time. Near St. Mary's Ga., he once saw a man (whose name he gave, but which I have forgotten) cut a slave's throat for spilling some gravy on the dress of his mistress. He finally escaped from bondage, and is now a free man.

I would be glad to give you all his speech, rough as it was, but limits and means will not permit. Perhaps he had too much of combative ness, but in him, it was pardonable. He did well.

I rejoice, sir, that the sun of abolitionism is fast mounting up to the meridian. Even now, so nearly vertical are the rays of truth, that they explore many a mental abyss over the entrance to which a few years since, they shot powerless, leaving all darkness beneath, because the sun had scarcely arisen.

I believe, that under God, this work will go on, for it is his work and his own Almighty arm is bare for its accomplishment. It will go on, until every temple and bloody altar of oppression, is shaken down to dust. Until man, the image of his Maker, ceases like a brute to be sold as goods and chattels personal. Until every chain is broken, and wrong, & insulted, down-trodden humanity stands up in its native dignity, free indeed; free, not only from the fetters tyrants have forged and riveted, but free too from a thralldom, in its spirit and effects, the archetype of that bondage, in which two and a half millions of beings are held in the fabled land of the free.

As a great and efficient means to the accomplishment of this end, may God bless the *Massachusetts Anti-Slavery Society*.

PHILANTHROPOS.

FOR ZION'S HERALD.

DR. FISK'S LETTER TO REV. T. MERRITT.

MR. EDITOR—Dr. Fisk's Letter to Rev. T. Merritt, is a document so peculiar in several important respects, that I doubt not it will be replied to by the one to whom it was ostensibly addressed, and from whom

alone, the Dr. intimates any corrections would be acceptable. Does the Dr. doubt the right of any other brother, to make a reply to his letter? If so, why did he publish it to the world? And why did he take such liberties with a letter addressed to Dr. Bangs? I suppose a letter thus published, is intended for public effect; and, of course, is public property; and may be used by the public, as the public may judge best. Undoubtedly, the venerable father to whom he gives leave to reply, is all things considered, the best qualified to make the correction which justice demands, before the public, and which, I doubt not, he will willingly do. But it cannot be denied, that others have a right if they judge proper, to offer remarks upon the merits of that long public document, without feeling that they have treated the author with either indifference, or disrespect. **MORAL JUSTICE.**

Haverhill, Mass. Jan. 23.

FOR ZION'S HERALD.

NEW BEDFORD WESLEYAN ANTI-SLAVERY SOCIETY.

BROTHER BROWNS—I have received the report of the formation of the New Bedford Wesleyan Anti-Slavery Society, auxiliary to the New England Wesleyan Anti-Slavery Society. This is the first Auxiliary, which has been reported to me as Secretary of the Parent Society, since its organization. I believe other local societies have been formed among our people, within the bounds of the New England Conference. If there are such, and it is their design to become auxiliary to the Parent Society, I would take this opportunity to inform their Secretaries, that in order to be recognized as auxiliaries, they should be reported to the Secretary of the Parent Society, and that, a copy of their Constitution should be forwarded.

The meeting at which the above Society was organized, was held in the Elm-street Vestry, Jan. 10, 1837. B. T. Sandford was called to the chair, and J. D. Butler, chosen Secretary. The object of the meeting was then stated by Wm. R. Pitman. On motion of W. R. Pitman, it was then

Resolved, That it is expedient to form an Anti-Slavery Society, to be composed of members of the M. E. Church in New Bedford, for the purpose of disseminating Anti-Slavery principles among our people, and also to strengthen the hands of our ministers, who have taken the lead in this great and good work.

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made in this city and vicinity, to a worthy brethren and their associates left for the Oregon Mission, influence than the fact, that the latter fitted for the station to which

been long known as among the Conference. Brother Perkins man of much promise. Human nature, had they controlled, would have remained with us; but higher duty must go. Indeed, their hearts are, and what would it avail to have

Missionary Society is providing the and sustaining Missions in various

Missionary Education Society looks after our Missionaries. Its design

of its ability, in qualifying

work. And certainly, no work

and de piety. And the fact,

employed in this work,—men from

efforts we may be assured nothing

their part, to give success to their

additional sure grounds of belief,

it will be misapplied.

Several important resolutions were passed.

Such a meeting ought to be held in this city.

operated probably, to a small extent, he spoke of the distillation of vast quantities of grain, as the special cause, and stated that in New York City above 1,200,000 bushels of corn are consumed in the distilleries. One gentleman alone imported 100,000 bushels of rye, which he sold to the distillers for a profit of \$60,000.

Dr. REESE stated, that could the vast quantities of grain which have been worse than wasted the year past, be transmuted by some magic, into their original state, it would reduce the price of flour to \$5 per bbl. He declared that the traffic in intoxicating liquors, is the prolific source of corruption, pauperism, crime and death, and will inspire the heart with a more fervent zeal, that will expand the soul with a more glowing benevolence, and will up the imagination with more vivid prospects, than sacred music, performed like that of this Academy.

"Where are thy hours, O Canaan,
That sweet abode of Israel?
Where are thy banks, O Kedron,
Where love and peace do dwell?"

How beautiful the words, but accompanied with the melodious strain of well-tuned voices, how thrilling! The audience appeared charmed as by a spell; and on: body influence seemed to pervade the whole.

The Boston Academy performed admirably; perhaps there might have been some improvement in the selection of their pieces. The orchestra evinced great skill, and received general applause. Their new organ is a splendid piece of mechanism, and its tones are exquisitely beautiful.

Quite A MISTAKE.—Brother R. W. Allen, has made a great mistake in the last Christian Advocate and Journal, in his arithmetic. He says, speaking of the sum raised for the year in missionary purposes,

"We raised, if I mistake not, about one mill to each member of our church."

One mill only to each member of our church, would be only \$600 in the whole. And yet he says below,

"A church of six hundred thousand members, raising about sixty thousand dollars for the salvation of the world."

The truth is, \$60,000 among 600,000 members is ten cents each. It is very much to be regretted, that such a mistake should be so extensively circulated; not because what we have done is any thing to boast of, for it ought, and might be five times that sum.

WESLEYAN UNIVERSITY.—We have just seen a neatly printed Catalogue of the Wesleyan University for the present collegiate year, containing also the names of the Alumni of the institution. The number of undergraduates is 120, of which 20 are Seniors, 29 Juniors, 37 Sophomores, and 34 Freshmen.

CONGRESS.

SENATE. Thursday, Jan. 19.—A message was received from the President of the U. S., communicating a letter from Gen. Santa Anna to him, and a copy of his answer. The letter of Santa Anna acknowledges his conviction that it was useless to prosecute the war any further, and suggests the expediency of acknowledging the independence of Texas. Mr. Walker, Mr. Calhoun and Mr. Preston spoke in favor of this step.

HOUSE. A bill to revive the act of 1828, providing for soldiers disabled in the war of the revolution, was read twice and committed.

The bill from the Senate to admit Michigan into the Union, on an equal footing with the original States, was passed.

SINGULAR FACT.—A writer in the Boston Atlas states that in making a well in this city on the Neck, in one instance, the auger was sunk to the depth of about 80 feet, when a sudden it settled by its own weight a few feet, and on being withdrawn, a pure crystalline stream of water rushed up violently from the bottom, and completely inundated the surface of the land in its vicinity, so much so, that the proprietors of the land were about to prosecute for damages they were to receive from this source; but unexpectedly the earth caved in, in consequence of the tube not extending but about half way to the bottom, and the water ceased to flow, which put an end to the dispute.

FIRE AT DEDHAM.—On Sabbath evening last, the Rail Road Depot at Dedham was burned, together with the engine, tender, and two cars. Loss estimated at \$15,000. Small insurance.

BOSTON ACADEMY OF MUSIC.

The ODEON on last Wednesday evening, was filled with an overflowing audience. The performances were of first rate character. The established reputation of the Academy is such, as render useless any compliment we might bestow upon it; but we feel anxious that the lovers of sweet harmony would occasionally attend their Concerts, that they may witness the beauty, and the superior excellence refined musical taste, and of cultivated musical science. There are no exercises which will inspire the heart with a more fervent zeal, that will expand the soul with a more glowing benevolence, and will up the imagination with more vivid prospects, than sacred music, performed like that of this Academy.

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REV. J. HAMILTON.—We have heard that this gentleman has entirely recovered his health, and that he has been appointed to take charge of the Methodist Society in N. Orleans City. We hope he will do much good there.

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General Intelligence.

Honesty and Libery.—The following circumstances are highly honorable to all the parties concerned. The other day, a clerk in the employ of Andrew T. Hall & Co., while on his way to the bank, dropped \$250, which was picked up by an Irishman, named Dennis Carroll, who called upon a Catholic clergyman for advice how to proceed in the matter. The priest judiciously advised him to advertise the money; and in conformity with the advice, he did so, and Mr. Hall obtained his money from the bank. He then paid Carroll thirty dollars, and gave more to the Poor Fund of the Church. Carroll said, when he received the thirty dollars, "This will carry me through the winter better than if I had kept the \$250."—*Post.*

MASSACHUSETTS LEGISLATURE.

SENATE. Monday, Jan. 23.—A message was received from the Governor, communicating a copy of the Report of the Commissioners for enlarging the State Lunatic Hospital, at Worcester.

HOUSE. The Committee on the Judiciary were ordered to inquire into the expediency of imposing a penalty on persons who may give false information to assessors of taxes.

SENATE. Tuesday, Jan. 24.—The bill to increase the capital stock of the Lowell Rail Road was ordered to a third reading.

HOUSE. The bill concerning the disposition of the surplus revenue was discussed.

SENATE. Wednesday, Jan. 25.—A committee was appointed to inquire into the doings of the Nahant Bank.

HOUSE. Rev. Richard S. Storrs was chosen to preach the next Election Sermon.

A motion was made to reconsider the vote, whereby the House yesterday granted the use of the Hall this evening, to the Mass. Anti-Slavery Society. The motion was strongly opposed, and many motions to adjourn, to lay on the table, &c. were made, all of which were lost.—The question then being taken to reconsider, it was decided in the negative. Yea 232—nays 23.

SENATE. Thursday, Jan. 26.—A bill to incorporate the Boston and Portsmouth Steamboat Company, passed to a second reading.

HOUSE. The bill concerning the deposit of the surplus revenue was taken up and considered.

SENATE. Friday, Jan. 27.—A bill to increase the number of Justices of the Supreme Court, was read once and passed to a second reading.

HOUSE. The bill concerning the deposit of the surplus revenue was taken up in Committee of the Whole, and discussed.

To the Editor of Zion's Herald :

DEAR BROTHER.—As I am appointed, by the Executive Committee of the Missionary Education Society, their agent, I wish you to publish in the Herald the following appointments:—

South Yarmouth, Monday Feb. 13.

Chatham, Tuesday " 14.

Harwich, Wednesday " 15.

Barnstable Port, Thursday " 16.

Barnstable, Friday " 17.

Sandwich, Sunday " 19.

All these appointments will be attended at 6 o'clock in the evening. The preachers are respectfully invited to give out these appointments in their several charges, and state the object of the meeting. Their co-operation is generally attended.—*Mer. Jour.*

ABRAHAM HOLWAY.

Sandwich Monument, Jan. 21.

A WARNING.—A man was recently tried in N. York City, for setting a bulldog upon a lad in the way of sport, in consequence of which the boy's leg was badly lacerated. The jury gave a verdict of \$260 damages.

ZION'S HERALD.

Percussion Caps.—It is well known to most persons in the habit of noticing the sports of boys, that the Percussion Cap becomes of late years one of their common playthings. Its loud explosion is daily heard at the corners of our streets, and in most places where boys are to be found. The noise of the explosion is very sharp, and often startling the explosion of this little instrument in the hands of those who are ignorant of its nature, or carelessness in its employment, is unfortunately almost unknown.

This danger lies in the fact that the moment the percussion cap explodes, it breaks into many very minute pieces, each of which is thrown with sufficient force to enter any part of the body it may chance to strike. The part most liable to serious injury from this cause is the eye. The eye is the organ of sight, and the eye is the most delicate organ, it generally penetrates its coating, lodges in its interior, from which it cannot be extricated, and excites a disorganized inflammation that in nineteen cases in twenty end in the destruction of vision.

Blinded from this cause has of late years become a very common accident, not only among boys, but also adults, who, ignorant of the nature of the percussion cap, are in the habit of using it in the discharge of muskets or guns, and who will lock them up to let its reception.

The writer of this paper can point to many instances in this city, and to many individuals in the country, old and young, who have been rendered hopelessly blind, by the careless explosion of a percussion cap; and only remembers one case of injury to the eye from this cause, which the vision was not destroyed. These accidents are of late years so frequent, that it becomes a duty to caution all against the careless use of the percussion cap and especially parents—that they may as far as possible, allow their children to let their children from its present common and dangerous use. In the hands of children, if in no others, an abundant and melancholy experience has shown that it is an edge tool and full of danger.—*Boston Patriot.*

Lowell Rail Road.—From the sixth annual report just made to the Legislature, it appears that the second track of rail on the Lowell road has been extended 11-1/2 miles, and rails are obtained for 12 miles more. Nearly all the new stock has been paid in, and the capital is \$1,500,000.

The whole amount expended up to Nov. 1836, \$7,225,67, for engines and cars 102,227, making \$1,505,529 03—also, for six months ending November, 1836, \$3,075,93, making \$18,227,22. Dividends of \$18 75 and \$10 on a share have been paid, and there is a balance yet undivided of \$60,327.—*Traveller.*

Lyon.—There were manufactured last year 2,541,929 pairs of shoes valued at \$1,673,838. This probably includes about 111,000 pairs of men's boots, shoes, slippers, &c. but is exclusive of India Rubbers, which amount to about \$121,500. The number of regular manufacturers of ladies' shoes is 84; but there are others who work their own stock, and perhaps in a few instances employ a journeyman or two. The number of journeymen is about 2,530, and the number of binders about 2,550.

There are nine schools in the town: of one of whom Alonso Lewis, the poet, is the instructor. Besides these, however, there are several primary schools.

New England Coal Mining Company.—This company have now in successful operation at their mine in Cumberland, their steam engine, and we have been informed by the agent that they are ready to afford it delivered at Providence, at the price of \$7.50 per ton. We would recommend to our friends to try this coal, under directions from the agent, as to the proper mode of using it.—*Providence Courier.*

Great Bank Failure at Manchester, Eng.—A general account of the failure of the Bank of England, dated from his correspondent in Manchester, England, dated Dec. 24th, from which we are permitted to make the following extract:—"One of the largest Banks in England, having its head office in the Strand, has just stopped payment. Their liabilities are over £1,500,000—about \$7,000,000. Manchester will be in an uproar to-morrow, when it is known that the Bank has failed. The country will be ruined. The New York was not paid, so that will tell us, and we have first intelligence."—*Transcript.*

The Croup.—Drc. Fisher, in the last number of the Medical and Surgical Journal, recommends to mothers and nursing maidens to apply warm fomentations to the womb, to apply immediately and persistently, until medical aid can be obtained, to the throat and upper part of the chest, sponges or napkins dipped in water as hot as can be borne, and wrung out, so that the water may not ooze from them. The remedy was first suggested by a German physician, and has been practised with decided and uniform success.

Potato Bread.—The best bread may be made by mixing one-third potato with two-thirds flour. Our fair readers, at least those of the "working men's" sort, will understand us when we advise them to select the dry, or mealy varieties of potato. Boil them or steam them, leaving them as dry as practicable; peel them, run them through a ricer, and mix with the flour in the same manner that "shortening" is usually mixed in. The best of all pence are the pennies we save. And this little contrivance brings flour down to the old price of a penny a pound.

In Springfield, Rev. Bezzel Howard, D. D. 83.

In Seabrook, Mr. William Nason, 67. He was at work in his mill, cutting the ice from the wheel, which started, carried him under, and killed him instantly.

In Belvidere, Rev. Alfred Johnson, 70.

At Tuscaruna, Ala., on the 15th Dec., Miss Mary Ann Bowles, 20, Connecticut, a teacher in a school.

House.—He was so tongue in his mouth as to be unable to speak and suffered. This fact should be made known, and the practice of warming the toes observed in all northern latitudes, where the thermometer ranges between zero and the freezing temperature.

If any one doubts the truth of these remarks, let him put his tongue to a piece of exposed iron in a cold morning, and he will doubt it no longer.

John Jacob Astor, the New York Peltry Merchant, is now said to be worth twenty-five millions of dollars, which is twice as much as Stephen Girard left behind him. He still attends to business, and is very precise in his mode of doing it.

Shocking Event.—We copy the following horrid details from the Louisville *Journal*, of Jan. 7th.

We learn that a most disastrous encounter took place three days ago at Plum Creek, in Shelby county.—The circumstances, as far as we can learn, are nearly as follows:

Mr. John Purnham and Mr. Greenville Allen, two young gentlemen of wealth and respectability, both just married, in regard to the boundary line between a couple of plantations. On Tuesday or Wednesday last, they met on or near the disputed line, each attended by friends or relatives, and after some wrangling, Turnham shot Allen through the breast with a rifle, whereupon a cousin of Allen, with another rifle, shot Turnham through the head. Both died on the spot.

Poetry.

BUNYAN'S PORTRAIT.

The Harper of New York have recently published an edition of the Pilgrim's Progress in a style more worthy of its author than most that are in circulation. It has many embellishments; and among others, "a portrait from an authentic likeness, on seeing which Bernard Barton wrote the following beautiful lines."—*Christ. Intell.*

And this is BUNYAN! How unlike the dull
Unmeaning visage which was wont to stand,
His PILGRIM'S Frontispiece—it's pond'ous scull
Prop'd gracelessly on an enormous hand;—
A countenance one vainly might have scann'd
For one bright ray of genius, or of sense;
Much less the mental power of him who plann'd
This fabric, quaint, of rare intelligence,
And, having rear'd it's pile, became immortal thence.
But here we trace, indelibly defined,
All his admirers' fondest hopes could crave,
Shrewdness of intellect, and strength of mind,
Devout, yet lively, and acute, though grave;
Worthy of Him whose rare invention gave
To serious Truth, the charm of Fiction's dress,
Yet in that fiction sought the soul to save
From earth and sin, for heaven and happiness,
And by his fancied dreams, men's waking hours to bless.

Delightful Author! while I look upon
The striking Portraiture of thee—I seem
As if my thoughts on Pilgrimage were gone
Down the fair vista of thy pleasant Dream,
Whose varied scenes thy vivid wonders seem—
Sough of Despond! Thy terrors strike mine eye;
Over the Wicket Gate I see the gleam
Of shining light, and catch that mountain high,
Of Difficult ascent, the Pilgrim's faith to try.

The House called Beautiful; the lowly Vale
Of Self Humiliation, where the might
Of CHRISTIAN, panoplied in heavenly mail,
O'ercame Apollyon that fearful fight;
The Valley, name of Death, by shades of night
Enclosed, with horrid phantoms rife;

The Town of Vanity, where bigote spire,

Ever with Christian Pilgrimage at strife,

To martyr'd Faithful gave the Crown of endless Life!

Thence on with Christian and his Hopeful peer,
To Doubting Castle's dungeons I descend;

The Key of Promise opens those vaults of fear;

And now o'er Hill's Delectable I wend

To Beulah's sunny plains, where sweetly blend

Flowers and fruits, and song, a blissful maze;

Till at the Bridgeless Stream my course I end,

Eying the farther shore with rapture's gaze,

Where that Bright City banks in glory's sunblaze!

Immortal Dreamer! while thy magic page

To such celestial visions can give birth,

Well may this Portraiture our love engage,

Which give, with grace congenial to thy worth,

The form thy living features wore on earth:

For few may boast a jester, prouder clown

Than thine; whose labors blending harmless mirth

With sagest counsel's higher, holier aim,

Have from the wise and good, won honorable Fame.

And still for marvelling Childhood, blooming Youth,

Ripe Manhood, silver tress'd and serious Age—

Ingenious Fancy, and instructive Truth,

Richly adorn thy allegoric page,

Pointing the warlike Christians yet must wage,

Who wish to journey on that heavenly road;

And tracing clearly each successive stage

Of the rough path thy holy Traveller trod,

The PILGRIM'S PROGRESS marks to glory, and to God!

Biographical.

FOR ZION'S HERALD.

Sister PATTY MARTHER was released, by death, from this world of sin and sorrow, last March, to enter, we doubt not, upon the enjoyment of heavenly glory. She died in the 74th year of her age. She was one of a little band, raised up as the first fruits of Methodism in Windsor, Ct. By her devoted and upright life, for nearly 40 years, she honored the church and the cause of God.

Brother MOSES MITCHELL departed this life, at his residence in Windsor, Ct., on the 7th of last September, in the 72d year of his age. He was a member of the same class with sister Marther for about 40 years. His house was a home for the first Methodist preachers who visited this section. Good report and evil report always found our dear brother unwavering in the first principles of Methodism. He ardently loved them. His holy life secured to him the love and confidence of his brethren and a large circle of friends.

The death of these eminent and long tried members of the church, who have borne the burden and the heat of the day, is deeply felt by their companions in tribulation, which they have left behind.

Yours affectionately,

ISAAC STODDARD.

FOR ZION'S HERALD.

Died in Hebron, Conn., Dec. 31st, 1836, Mr. WILLIAM LATHAM, aged 67. Like most youth, he neglected the one thing needful in the morning of life. In the year 1803, or '4, he was awakened to see himself a sinner, and sought for pardon through the blood of Christ. But he soon relapsed, and became a professed advocate for Universalism, until his last sickness, when he voluntarily renounced it, and declared that it would not do to die by.

At the commencement of his illness, he told his wife, that he was not prepared to die. The next day, he requested that I should be sent for to converse and pray with him. I visited him, and found him in deep distress, both of body and mind. On the fourth day of his illness, we trust he obtained a pardon of his sins. He bore the remaining part of his sickness, which was short, with Christian patience and fortitude; though in the last of his hours, he was deprived of his reason a considerable part of the time, yet, when he had it, he expressed a strong confidence in God, and in hope of a final victory over the sting of death.

J. SHEPARD.

Hebron, Jan. 17.

[The above account of the renunciation of Universalism in a dying hour, is an additional instance to the many hundreds which have already been given. But who ever knew a Congregationalist, or Baptist, or Methodist, recant in his dying hour, and embrace Universalism? Is this not very strange, if Universalism be the only true doctrine?]—Ed.

Another revolutionary soldier, and a faithful follower of Christ, has gone, as we trust, to reign with his Lord. NATHAN JUDD died in Landaff, New Hampshire, October 11, aged 78 years. Brother Judd was born in Farmington, Connecticut. In the revolutionary contest he took an active part on the side of his country. He was in three engage-

ments; and, to use his own words, God was his shield. Though much exposed, he was never so much as slightly wounded.

He was a professed soldier under Prince Emmanuel about fifty years. How faithful he was in his service will appear at the great day of assize, when all hearts will be exposed, and every man's works will be tried.

He suffered under the hand of disease for four years. When he was first attacked his affliction was very severe, and his life was despaired of by his physician and friends. In this extremity, when the lamp of life appeared well nigh extinguished, he told his friends he should not then die, though he should not live long. When asked the reason why he thought so, he replied he had a vision, in which it was revealed to him in a way which, however remarkable it seemed to others, satisfied his own mind of the fact.

The day before his death he told his daughter that he should not stay long with them, and added that all was peace within. After this he was deranged. Brother Judd was an honest, industrious man, and a member of the M. E. Church. He died without a struggle or a groan. The angels, we trust, carried him to Abraham's bosom.

J. H. NORRIS.

Lisbon, Dec. 22, 1836.

Miscellaneous.

FOR ZION'S HERALD.

BRITISH TESTIMONY.

BROTHER BROWN—Will you have the goodness to insert the following in Zion's Herald? It is taken from the Christian Guardian, published in the city of Toronto, Upper Canada. The sentiments expressed, breathe a philanthropic spirit, and finely illustrate the views of the British Methodists on the subject of Slavery. It will without doubt, be perused by the readers of the Herald, with great interest.

N. S. SPAULDING.

We cannot deny ourselves the gratification of laying before our readers the following letter from the pen of the Rev. TIMOTHY MERRITT, an aged and highly respected minister in the Methodist Episcopal Church. Mr. Merritt is known to many of our friends as the author of an invaluable little work on Christian Perfection, called "*The Christian Manual*," and of other important publications. He was for some time associated with the Rev. Dr. Bangs in conducting the N. Y. Christian Advocate and Journal. It affords us the highest satisfaction to see the truly scriptural ground taken by this influential American Methodist minister in defending slavery, the crying sin of his nation:—*a sin*, exceeding in magnitude, and in its fearfully demoralizing tendency, any other which has ever enlisted in its support the sanction of law:—*a sin*, against which, as such, the founders of American Methodism lifted up their voices loud and long, and which, as the records of the Church will show, they zealously labored to exterminate:—*a sin*, which for years past, (shall we proclaim the truth-baring truth?) has met with the support and practical sanction, among several denominations, of preachers of the Gospel of peace, and purity, and benevolence!—O, that this foul blot could be erased from the records of history! But it cannot.—One course, however, is open to our American brethren, if they would sustain the character of Wesleyan Methodism within their border. Let them immediately fly to the rescue, by proclaiming to the world their detestation of the system of oppression. Let them denounce it, not on political grounds, but as a *moral evil*. Let them remonstrate with their brethren in the South, mildly, affectionately, but plainly; and, regardless of the outcry which may be raised against them by interested men, go forward in the noble work of enlightening, and thus alarming, the consciences of the oppressors of their race, until every fetter shall be broken, and every inhabitant of the soil be enabled to lift up his head, and own and feel himself a man.

Smith and Roberts could command the attention and respect of any intelligent and sober audience, and frequently their admiration and love. The truth that had made them free, and that God who had commanded them to preach with a power that sinners could not resist, silenced all the objections raised against them on the charge of incompetency by one class, and the lack of episcopal ordination by another. The hearts and doors of many were open to them; and having through their instrumentality been made to know the blessedness of believing, they were received as the accredited messengers of Heaven, and for whom was felt a tie of affection stronger than ties of blood.

The oratory of Smith, especially, was very different from that of Hull. It was not calculated to excite strong or violent emotions, but to conciliate love. I heard Bishop Asbury say, "Elder Smith had a stronger hold on the affections of the New England people, than any preacher that had been sent to them." These are some of those men who, as I said in a former communication, went before to smooth the rugged way for those that came to rear the tender plant, whose seed had been deposited by their fore-runners, and to reap the field made ready to them. They are gone; and none of them have left any written memorial of themselves but Lee.

We frankly confess that we cannot contemplate this subject without strong excitement of feeling. The principles of liberty inhaled in our childhood, and which have "grown with our growth, and strengthened with our strength," constrain us to feel for the millions who groan beneath the iron hand, and bleed beneath the merciless lash of their task-masters. The principles of Christianity excite our sympathies for those who, by the operation of this revolting system, are compelled to live in a state of worse than savage wretchedness:—most of whom are deprived of the blessings of salvation dearly bought for them, and freely offered, by the Son of God:—who are compelled to live in the constant breach of the Divine commands; who, at the peril of their lives, must submit to every indignity to which the pride, and to every violation of moral purity to which the unbridled passions of tyrannical masters may subject them; and many of these oppressed ones are members of the church of Christ! Our anxieties for the safety of Methodism are excited when we see her declining from her former testimonies against this evil, tampering with its existence within her own walls, while her own Discipline condemns it, and this for fear of offending those who are guilty. We say, in view of these things, our anxieties for her safety are excited; and while we are involuntarily led to exclaim "Help, Lord, for the godly man ceaseth;" for the faithful fail from among the children of men; they speak vanity every one with his neighbor:—with flattering lips and with a *double heart* do they speak;" we hear the fearful denunciations of the Most High, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Ps. xii. How cheering is the fact, then, that every week is bringing us tidings of the increase of right sentiments among our American brethren on this subject; and on no occasion have we been more rejoiced than on reading the subjoined letter.

May hundreds speedily follow the example of its writer.

From the Christian Advocate and Journal.] ANECDOTE OF THE REV. HOPE HULL, IN NEW ENGLAND.

SEVERAL WAYS WHICH TEACH MEN TO BE IMPERFECT.—*INTELLIGENT.*

1. *Idleness.*—Whenever people are idle, and have nothing to do, they feel very uneasy and unhappy. The truth that had made them free, and that God who had commanded them to preach with a power that sinners could not resist, silenced all the objections raised against them on the charge of incompetency by one class, and the lack of episcopal ordination by another. The hearts and doors of many were open to them; and having through their instrumentality been made to know the blessedness of believing, they were received as the accredited messengers of Heaven, and for whom was felt a tie of affection stronger than ties of blood.

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2. *Gambling.*—Another thing that makes people uncomfortable and uneasy, and so makes them wish for strong drink, the practice of gambling.

When a person loses this way, he knows he has got nothing for his money, and it makes him feel very unhappy. Then he is apt to drink strong drink, in order to get something to drink. So if we wish people to be temperate, we must teach them not to be idle.

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4. *Bad Company.*—Bad company is another thing that leads people into intemperance. Almost all sorts of bad people love strong drink. Keep away then, from all sorts of bad company.

5. *Concubines of the CLERGY.*—Some people learn to be intemperate in drinking, by first becoming intemperate in eating. When people eat too much it makes them thirsty, restless and uneasy. And then they wish to drink. One intemperate indulgence is apt to lead to another. The person that would not wish to be drunkard, should take care not to let his appetite be his master in any thing.

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